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*The Divine Government a
Reason of Universal Joy.*

1693 d 16
S E R M O N

Preach'd at

ROTHERHITH,

October 20. 1721.

B E I N G

The Day of His Majesty's Coronation.

A N D A T

CRUTCHED-FRYERS,

Novemb. 5. following.

By W. HARRIS.

Published at the Desire of the Hearers.

L O N D O N;

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The British Government
Resolves of the United Kingdom

ST. R. M. O. N.

ROBERT M. W. W. W.

October 20, 1721.

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PSALM XCVII. 1.

*The Lord reigneth, let the Earth
rejoice, and the Multitude of Isles
be glad thereof.*



THIS Psalm, whether penned by
Moses, as some think; or rather
by David, which is most proba-
ble; was however writ upon Oc-
casion of some great Deliverance
and Victory God gave his People
over their Enemies: perhaps over

some foreign Enemy and idolatrous Nation, as
seems intimated in ver. 7. *Confounded be all they
who serve graven Images, who boast themselves of
Idols.* But that it had a farther Reference to the
Kingdom of Christ, and his glorious Conquest
over our spiritual Enemies, seems very reasonable
from a Passage in the Psalm to which the Apostle
alludes Heb. i. 6. *Let all the Angels of God worship
him:* and so the LXX render it here.

In the Words there are two General Parts.
1. An Assertion laid down: *The Lord reigns:* The
Lord *Jehovah* is the sovereign Ruler, the supreme
Lord and King of the World. 2. The Conse-
quence and Conclusion drawn from hence: *Let*

Προσκυνή-
σατε αὐτῷ
πάντες
αἱ ἐσχα-
ταίαι

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the Earth rejoice : The Inhabitants of the World every where. *And the Multitude of Isles be glad* : The Gentile Nations, the remote and distant Parts of the Earth ; probably referring to these Parts of the World, and to this Island in which we live, and which are represented by the Prophet under the Character of *the Isles which wait for his Law* ; and the *Isles afar off who had not heard his Fame, nor seen his Glory*. The Sense is, Let all gratefully acknowledge and cheerfully submit to the Government of the supreme universal King, who live under the kind Influence, and powerful Protection of it. And accordingly in discoursing from these Words, I shall confine my self to two General Heads.

I. I shall consider the *Nature* of the Divine Government over the World.

II. The *Reasonableness* of this Conclusion from it : That the *Earth should rejoice, and the Isles be glad*. And in the Close I shall briefly apply it to the present Occasion, and the Circumstances of the publick Affairs.

I. To open the *Nature* of the Divine Government over the World. This is strictly one Branch of Divine Providence, which is usually distinguish'd into *Preservation* and *Government* : the one respects the *Being*, the other more especially the *Actions* of the Creatures. But the Word here is large enough to comprehend them both : I shall endeavour to give a distinct View of it in several Propositions,

1. The Government of God over his Creatures is founded in his *Propriety* in them. This is allowed reasonable by universal Consent, and is the Foundation of all *Dominion* among the Creatures ; of the Power of Princes over their Subjects, Parents over their Children, and Masters over their Servants.

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Servants. 'Tis the Voice of Nature, *Is it not* Mat. xx.
lawful for me to do what I will with my own? God's¹⁵.

Propriety is strict and absolute, founded in Creation, and rises out of their Being: 'Tis the Result of the Relation which is Natural and Essential between the Creature and Creator. He *hath made us, and not We our-selves, and We are His,* upon that Account, and *not our Own.* He has a further Propriety in all the Creatures, than any Creature can have in any Thing: for His is founded in Nature, Theirs is acquired by Gift or Purchase, by Conquest or Contract. Now His Right to govern is in virtue of his Propriety, and as His Propriety in the Creature is Original and Independent, the clearest and highest in all the World; so must His Right to govern, for the same Reason, be the strongest and the most unquestionable.

2. God's Government extends to *all* the World, and every particular Creature. For as 'tis founded in Creation, it must necessarily extend as wide as its Foundation: As He made the whole World, and all Things are the Work of his Hands; He must, for that Reason, be the common and universal Lord: for the Reason of His Dominion is common to all. *The Lord most high is terrible: He* Psal. xlviii.
is a great King over all the Earth. 2.

His Government extends to the upper and lower World, and all the various Inhabitants of both: to the several Orders of *Angels*, as well as *Men*; He is the King of *Heaven* as well as *Earth*, for he is the Creator of both; and the highest Creature is not above His Government, nor the meanest below it. It extends to the utmost Bounds of the Creation, to all the remote and distant Parts of the Earth; to the yet unknown Regions and Countries of the habitable Earth, and all the numerous and various Creatures which inhabit it. Not only to the *Intellectual* and Rational,

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XX. 28M
Mat. x.
#9, 30.
Psal. l. 20.
Mat. vi.
26, 30.
tional, but to the *Animal* and *Sensitive* Creatures, to the smallest Insect which crawls upon the Earth, to the meanest Spire of Grass, and to every Atom of Dust, to the Number of the *Hairs* of our Head; and the lighting of a Sparrow to the Ground. Every Beast of the Forest, and the Cattle upon a thousand Hills are his, the Fowls of the Mountains, and the wild Beasts of the Field. And our heavenly Father feeds the Fowls of the Air, and clothes the Lillies, and the Grass of the Field.

3. God's Government over his Creatures is suitable to their different Natures and Kind. Tho' God is the common Ruler of the World, yet his Government is not all *alike*, or of the same Kind: The Reason is, because the Creatures he has made, are not so; and his Government over them is diversified by the different Nature of the Creatures, and their respective Capacities of being governed.

He governs the *Intellectual* Creation, Angels and Men, who are endowed with Understanding and Will, in a Way suitable to their reasonable Natures, by proper Significations of his Will, and Considerations fit to move and work upon their Minds; to direct and determine their Choice, and influence their Actions and Pursuits accordingly. He governs the *Animal* and *Sensitive* Creation by proper *Instincts*, and by a fixed and established Order. The several Species of living Creatures propagate their Kind by the Laws of their Nature, and serve the Purposes to which They were designed. The *Productions* of the Earth are according to the Nature of the Seed, and the Circumstances of the Soil and the Season, in a stated, and orderly Way, according to the original Appointment of the Creator: *The Earth bringeth forth Grass, the Herb yieldeth Seed, the Fruit-Tree yieldeth Fruit, after his Kind. The Winds and Sea obey him: He shuts up the Sea in Doors,* and

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and says, *hither shalt thou come and no farther, here shall thy proud Waves be stay'd.* The Order and Consistence of the heavenly Bodies, their proper Motions and Influence; the Succession of Day and Night, the regular Returns of the Season of the Year, in the natural World, are according to the Ordinance of Heaven; *To divide the Day from the Night, and be for Signs and Seasons, and Days and Years:* and while the Earth remaineth, *Seed-Time and Harvest, Cold and Heat, Winter and Summer, Day and Night, shall not cease.* So we read of the Courses of the Stars; and he appointeth the Moon for Seasons, and the Sun knoweth his going down. And it seems to be spoken of the whole System, as well as connected with the Divine Dominion. The Lord reigneth, he is clothed with Majesty — the World also is established, that it cannot be moved. And again, Thou hast established the Earth, and it abideth; they continue this Day according to thy Ordinance; for they are all thy Servants.

Job xxxviii. 11.

Gen. i. 14.

viii. 22.

Judg. 8. 20.

Psal civ. 19.

Psal xciii. 1. cxlix. 90. 91.

4. God's Government over the reasonable Creation, consists in giving them *Laws*, and in dispensing *Rewards and Punishments*. A Law is nothing else but the Signification of the Ruler's Will. The Will of the Creator, who is supreme Lord, however signified and revealed, is a Law to the Creature, and the Reason and Measure of his Duty.

The Law of Nature is universal, and to all the World. This is written upon the Hearts of Men, and to be gathered by the due Use of our natural Powers, from the Frame of the visible World, and the natural Relation in which we stand to God, and to one another. When we consider the Heavens the Work of his Hands, the Moon and Stars which he hath ordained; the Marks of Divine Perfections in the wonderful Structure of Heaven and Earth; when we consider the Relation

lation of the several Parts to one another, their
 admirable Contrivance and Use, their mutual
 Dependence and Subservience; we are led to
 conclude the Certainty of a *Divine Being*, and
 Reasonableness of *Homage and Obedience*; and
 to infer the *Obligation of natural Duties*, of Love
 and Kindness, of Justice and Truth among Men.
 So the *Heavens declare the Glory of God*, and the
Firmament sheweth his Handy-work. And the *Invisi-
 ble things of him from the Creation*, are clearly seen,
 being understood by the things which are made, even
 his eternal Power and Godhead. All Mankind are
 under the Obligation of this Law; for as it is
 founded in the Nature and Reason of Things,
 'tis of invariable Truth, and perpetual Obliga-
 tion. There is no Speech or Language where their
 Voice is not heard; their Line is gone out thro' all the
 Earth, and their Word to the End of the World. And
 the Apostle speaking of the Gentiles says, For
 when the Gentiles, who have not the Law, i. e. the
 written Law, do by Nature the things contained in
 the Law, these having not the Law, are a Law unto
 themselves, which sheweth the Work of the Law written
 upon their Hearts.

The positive Law of God contained in the
 written Word, is more confined. It was former-
 ly limited in a manner to *Juden*, and peculiar to
 the People of the Jews. The Psalmist says, He
 shewed his Word unto Jacob, his Statutes and Judg-
 ments unto Israel: He hath not done so with any Na-
 tion; and as for his Judgments, they have not known
 them. And the Prophet says of them; You only
 have I known of all the Families of the Earth. And
 the Apostle represents it as their distinguishing
 Privilege, That unto them were committed the Ora-
 cles of God. The clearer Revelations of the Go-
 spel Light concerning the Nature of God, and
 his spiritual Worship; the Reason and Extent of
 Christian Duty; the Way of a Sinner's Accep-
 tance

Psal. xix.
1.

Rom. 20.

Psal. xix.
2.

Rom. ii.
14, 15.

Psal.
cxlvii. 19.

Amos iii.
2.

Rom. iii. 2.

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rance with God, and obtaining eternal Life; is confined to much the smaller Part of the World. And it has always been a great *Mystery* in the Divine Government, that some Parts of the World have been favour'd above others, with external Means, and gracious Influence, according to his sovereign and unsearchable Pleasure. The glorious Light of the Gospel, is made to shine in one place, when others sit in Darkness, and in the Shadow of Death. This occasioned our Lord's Ejaculation; *I thank thee, Father, Lord of Heaven and Earth, that thou hast hid those things from the wise and prudent, and hast revealed them unto Babes and Sucklings, even so Father, for so it seemeth good in thy Sight.* And in view of such a Case, the Apostle cries out; *O the Depths of the Riches, both of the Wisdom and of the Knowledge of God; how unsearchable are his Judgments, and his Ways past finding out!*

Rom. xi.
33.

Thus much however we are able to say, That the Revelations of the Divine Will made to Adam and Noah, the two Heads of Mankind; and the publishing the Gospel thro the Roman Empire by the Apostles, was sufficient in the Nature of Means, to preserve and propagate it to the End of the World; if Men had not neglected the Notices of the Divine Will, and run into Ignorance and Idolatry; or forfeited the Blessing by great Unworthiness and Abuse: which was the Case of the Jews, when the Kingdom of Heaven was taken from them, and given to a Nation bringing forth the Fruit thereof; and in the Language of the Parable, *He let out his Vineyard to other Husbandmen.*

Mat. xxi.
43.
— 44.

And the great Governour of the World, will be the Judge of it, and will deal with Men according to their Obedience or Disobedience to the Divine Laws. The Psalmist represents this as a Ground of rejoicing; That *He cometh to judge the Earth: He shall judge the World in Righteousness, and the People with his Truth.* This he does some

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times in the World by remarkable Blessings and Deliverances, by a visible Prosperity and Success to the Sincere and Obedient, and by gentler Rebukes and severer Judgments on notorious and incorrigible Offenders ; *The Righteous shall rejoice when he seeth the Vengeance — so that a Man shall say, Verily there is a Reward for the Righteous, verily he is a God who judgeth in the Earth :* Or however he will be sure to do so hereafter, and to exercise impartial Justice according to the States of Men, and the different Laws under which they lived. So the Apostle says of the Heathens, *There is no Respect of Persons with God ; for as many as have sinned without Law, shall also perish without Law ; and as many as have sinned in the Law, shall be judged by the Law —* and he will render to every Man according to his Deeds. The Judge of all the Earth will do right in the great Day of Retribution, and adjust the seeming Difficulties at present, and justify his Proceedings to all the World ; He will be justified when he speaketh, and clear when he judgeth. Hereupon farther,

Rom. ii.
1, 12.

5. The Divine Government is managed in the most excellent Manner, and the Administration of it is most perfect. This is the Original and Pattern of all Human Government ; Their greatest Excellence and Commendation is to bear some Likeness and Resemblance of it : and all the Properties of a perfect Government are to be found in This. Thus for Example ; God governs the World according to the exactest Rules of Righteousness. He never does the least Wrong to any, as he prescribes a righteous Law to Us. His own Perfections are a Law to himself, and he cannot act in any Instance unworthy of himself, and unbecoming the Rectitude of his own Nature, He can no more do an Indecent, than an Unrighteous Thing ; yea, an Indecency in God would be an Unrighteousness ; that is, unsuitable to the only

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II

only Rule and Measure by which he is capable of acting, and can be limited. *He is a God of Truth, and without Iniquity, or Falshood, just and right is He; and great and marvellous are thy Works* Deut. xxxii. 4.
— *just and true are thy Ways, thou King of Saints.* Rev. xv. 3.

And tho in the Course of present Dispensations, Things sometimes appear mysterious and unequal, and Clouds and Darkness are round him, yet Righteousness and Judgment are the Habitation of his Throne; Psal. and he can appeal to all the World, *Are not my Ways equal?* xcvi. 2.

And he governs with exquisite Wisdom, disposing every thing to its proper Place, and fitting and directing it to its proper Use. There are plain Marks of deep Counsel, as well as wise Design, in the Original Harmony and Proportion of things; and in preserving the constant Order and Consistence of the World, in the midst of so great Variety of Beings, so many different Interests, and frequent Disorders which happen in it. He who is the King, eternal, immortal and invisible, is also the only wise God. And, all his Ways are Judgment; with a judicious Choice and Direction, Dan. iv. 37.

and, as it were, the Effect of great Deliberation, and mature Thoughts. And he is the Lord God Omnipotent who reigneth in the Earth, who has sufficient Strength, as well as Authority, to rule the World. Rev. xix. 6.
The Lord reigneth, he is clothed with Majesty, the Lord is clothed with Strength wherewith he hath girt himself. He can easily execute the Purposes of his Will, to whom nothing is too hard, or impossible: and check and controul the most rebellious Powers, whom no Power of the Creature is able to resist. The most High ruleth in the Kingdoms of Men, all the Inhabitants of the Earth are reputed as nothing; and he doth according to his Will in the Armies of Heaven, and among the Inhabitants of the Earth. Psal. xcii. 1. Dan. iv. 35.

Nothing is more remarkable in His Government than Lenity and Mercy. He spares Rebels

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who lie at his Mercy every moment; and exercises long-suffering Patience under great Provocations. He *wants to be gracious* in the Use of many Methods of Mercy, and readily accepts returning Sinners. He has pass'd an Act of *Grace* and *Oblivion* to Rebels and Enemies who renounce every *usurped Power*, and return to their Allegiance to their *natural Lord*. And he never rules over them with *Rigour*, or unreasonable Severity; His Government never degenerates into Tyranny and Oppression: He *exercises Loving-kindness*, as Jer.ix.24. well as *Judgment and Righteousness in the Earth*, for *in these things He doth delight*.

6. Tho' God's Government over the World reacheth to every particular Creature, yet 'tis especially concerned in *Kingdoms* and *Societies* of Men. As They are larger Bodies, and of greater Consequence to the World, we must reasonably suppose the Divine Government is more peculiarly concerned for their Support and Welfare; for his Care of every thing is suitable to the Value of it.

His Government appears in the *forming* Civil Societies, and disposing Men to fall into them; and in directing the different *Polity* and Form of Government under which they live, agreeably to their different Genius and Interest: and in their *Continuance* and *Decay*; in the *Rise* and *Fall* of Kingdoms and States, and all the *Revolutions* they pass thro'. He sets the Bounds and Limits of their Extent and Duration, which they never pass or exceed. He settles the *Rulers* in the several Kingdoms of the World, and 'tis by his Appointment or Permission, they ascend the Throne, and acquire their Influence and Power; for He is Rom.xiii. *King of Kings, and Lord of Lords*; and the Powers which be, are ordained of God. So He appointed 1. *Saul* to be the first King of *Israel*; and chose *David* his *Servant*, and brought him to feed *Jacob* his People,

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ple, and Israel his Inheritance. And the Prophet represents it more generally: *He changeth the Times and the Seasons*; causeth the great Revolutions of State; *He removeth Kings, and setteth up Kings*: And the most High ruleth in the Kingdoms—*Dan. ii. 21. iv. 17.* of Men, and giveth it to whomsoever He will, and setteth over it the basest of Men. He sometimes advances the worst of Men to the greatest outward Dignity, as a present Reward of some vertuous Actions, or as the Instruments of his Wrath. And he presides in the grand Affairs of Peace and War, inspiring Men with Counsel and Courage; striking with an unaccountable Pamick: and by one decisive Stroke determining the Fate of Kingdoms. So He is the Lord of Host, and God of *Psalm. xli.* Battle; and He maketh Wars to cease from the Ends *9.* of the Earth, and blesses his People with Peace. —*XXIX. 11.*

And because Kingdoms are Societies proper to this World, and can only as such be rewarded or punished here; the Divine Government is more remarkable in present visible Blessings or Vengeance, according to the Measures of their Obedience and Vertue, or their Rebellion and Wickedness: Which was very observable in innumerable Instances in the Jewish and Roman Commonwealths. This is according to a stated Rule laid down by the Prophet. *At what time I speak concerning a Nation or Kingdom to pluck up, and pull down, and destroy; if that Nation turn from their Evil, then I will repent of the Evil. And at what instant I speak—to Jer. xviii.* build and to plant; if it do Evil in my sight, and *1. 8. 9.* obey not my Voice; I will repent of the Good wherewith I said I would bless them. Thus to an obedient People He gives the natural Blessings of Rain from Heaven, and fruitful Seasons, and fills their Heart with Joy and Gladness; feeds them with the finest of the *Psalm. lxxxi.* Wheat, and satisfies them with Honey out of the Rock. *16.* He gives prosperous Affairs, flourishing Trade, Increase of Wealth and Credit in the World.

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On the other hand, He sends a Train of Calamities and Judgments upon a sinful People; He gives *Cleanness of Teeth*, withholds Rain from Heaven; smites with *Blasting and Mildew*, and sendeth *Amosvi.6* among them the *Pestilence*.

7. The Divine Government is most peculiar to his own People, or the Church of God in this World. Tho He rules in the Kingdoms of Men, He is especially *King of Saints*; and of all Societies of Men, They have always had a special Favour and Regard. Thus They are brought into a visible Relation to God, and considered as a Covenant People: They are called by his Name, and He knows them above all the Nations of the Earth. They are favoured with special Privileges; for He has given them his Statutes and Judgments, and they have received the lively Oracles; the Symbols of his Presence, and Means of his Grace. They enjoy the Institutions of his Worship, and the Liberties of his House, which are more desirable than all the Pleasures or Grandeur of Life: *A Day in his Courts is better than a thousand*. They have a gracious Presence and Influence attending Divine Appointments: *His Power and Glory is seen in the Sanctuary*. He is with them in their solemn Assemblies, diffusing heavenly Light and vital Influence, preserving a *holy Seed*, and propagating a Race of sanctified and renewed Souls, from Age to Age. He reigns in the Glories of Gospel-Ordinances, and over the Minds and Spirits of Men; triumphing over all the Powers of Darkness, and all the Power of Sin, by the superior Power of his Grace. *Not by Might, nor by Power, but by my Spirit, saith the Lord.*

And as They stand in a special Relation and Favour with God, so They are entitled to a special Care, and have a gracious Providence watching over Them, and working wonderfully in their Favour; protecting them from the powerful Designs

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Designs and Attempts of their Enemies; supporting them under the deepest Suffering and Distress; and delivering them in their greatest Extremities, when they are *press'd out of measure, beyond strength, and despair even of Life.* The great Ruler of the World despises the Rage and vain Imagination, the Courage and Counsel of the combined Powers of the Earth; and will preserve his Church in the World to the End of Time, in spite of all the Opposition of Earth and Hell together; for 'tis *built upon a Rock, and* Mat. xvi. 18. *the Gates of Hell shall not prevail against it.*

8. God's Government over his Creatures is always directed to his own *Glory.* The Glory of God is his own End in all He does, as far as he is capable of having an End; as 'tis our last and highest End. *The Lord hath made all things for Himself;* and all things were created *for Him,* as Prov. xvi. 4. *well as by Him;* and are *to Him,* as well as *of Him.* Rom. xv. 36. He is the last End who is the first Cause of Col. i. 16. all things. He can design no higher End, and He will intend no lower: 'Tis fit He should propose the highest End, who is the greatest and best of Beings.

Now He displays the Glory of his Perfections in the Government of the World; for He executes his eternal Purposes, and accomplishes his gracious Designs from time to time, among all the Kinds of Creatures, and contrary Appearances of things. *He works all things according to the Counsel of his Will:* according to the Wisdom of his Counsel, as well as the Sovereignty of his Will. He carries on a steady uniform Design thro' all the Changes of Time, and Variety of Dispensations; as the Sun continues its Course, and shines with the same Lustre, when 'tis veiled with a Cloud, and hid from our sight. The whole Frame of his Government is suited to this End, and directed to it by a wise and unerring Hand:

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He makes every thing bear to this Point, and finally terminate here. And when the whole Mystery of the Divine Government shall be revealed, and all the Scenes of Providence laid open; when the secret Springs of Action, the wise Conduct of Affairs, the admirable Connection and Relation of things to one another, and their proper Subservience to a common End, shall come to be understood; it will be a noble Entertainment and Delight, and minister to the Admiration and Praise of enlightened Angels, and glorify'd Saints to all Eternity.

9. 'Tis *Perpetual* and Everlasting, We learn this from the Testimony of a great King: *His Kingdom is an everlasting Kingdom, and his Dominion Dan. iv. 3. is from everlasting to everlasting.* The four greatest Monarchies of the World, the *Assyrian, Persian, Grecian, and Roman*, which spread each of them to so vast an Extent, and rose to so great a Height of Glory; and continued so many Ages together: They gradually declined and sunk, and were succeeded one by the other, and are all over and at an end many Ages ago. Many Kingdoms and States which have flourished most since, and made the greatest Figure in the World, are changed and altered, or wholly dissolved. Many Princes and Potentates of the greatest Renown, who carried their victorious Arms to the Ends of the Earth, and gave Laws to conquered Nations, and spread Terror and Desolation wherever They came; are now *silent in the Dust*, and They who *caused their Terror in the Land of the Living, yet xxxii. 24. have born their Shame with them who go down to the Pit*, and the Gods on Earth have *died like Men*, and *Psal. lxxxii. 7. Princes fallen as other Men.*

But now the Divine Government remains entire, and in full Strength thro' all the Revolutions of Ages, and Vicissitude of Things; and receives no Alteration in its Frame, or Decay.

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of its Power, thro the whole Compass of this World's Duration. He is the Ruler of every rising Generation which springs up in every Age, and is the same in all the Changes which happen to them. And it will continue in Being to the End of Time; while there is any World in Being, or any Creatures remaining in it. He is the *King eternal immortal*, tho' his Subjects alter and change. And his Government over his Creatures will remain to all Eternity, tho the Dispensation of it will alter, and the Manner of its Exercise be suited to the State and Circumstance of Things.

10. The Government of the *fallen World* is lodged in the Hands of the *Mediator*. This must be estimated and conceived by the Scripture-Revelation. We find this was prophesied of him; *The Government shall be upon his Shoulders, and of the Increase of his Government there shall be no end.* And this is more particularly expressed in another Place; *In that Day there shall be a Root of Jesse which shall stand up for an Ensign of the People; i. e. He shall be of the House and Family of David; to it shall the Gentiles seek: which the Apostle renders thus, according to the Version of the LXX: He shall rise to reign over the Gentiles, and in him shall the Gentiles trust: And again, Out of Bethlehem Ephrata shall he come forth, who is to be Ruler in Israel, whose Goings forth have been from of old, from everlasting; or from the Days of Eternity.* He is spoken of as the *King Messiah*, and as a *Priest upon a Throne*; as the *Lord at his right Hand*, as well as a *Priest for ever*, who should strike thro Kings in the Day of his Wrath, judge among the Heathens, fill the Places with dead Bodies, and wound the Heads over many Countries.

And accordingly we find in the New Testament, That all Power in Heaven and Earth is given to him; and the Father hath committed all Judgment unto the Son; and he is proclaim'd Lord

Isa. ix. 6, 7.

— xi. 10.

Rom. xvi.

12.

Mich. v. 2.

ἀπ' ἀρχῆς

ἐξ ἡμερῶν

ἀιώνος,

LXX.

Psal. cx. 5,

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Mat.

xxviii. 18.

Joh. v. 22.

Act. x. 36.

of all. The Father does nothing in the Government of the fallen World *immediately*, and by himself, but by the Hands of the *Mediator*, who is the great Agent in the Kingdom of *Providence*, and the Kingdom of *Grace*: the whole Dispensation of Both is committed to him, and belongs to the *Mediatorial Kingdom*. He *upholds all things by the Word of his Power*, and by him all things *consist*. He who is *over all*, God *blessed for ever*, the *ὁ ἐν παντί θεός* which was the known Character of the Supreme Lord among the Gentiles; and which Ephes. iv. is expressly applied to the Father, *ὁ ἐν παντί καὶ ὁ ἐν ἡμῖν*; He is also the *Head of his Body the Church*: A Head of Government and Influence, who prescribes Laws, and animates the whole Body. And — i. 22. is Head over all Things to the Church: i. e. either, over and above that He was Lord of all, He is also peculiarly the Head of the Church; or rather, He is Head over all other Things for the Use and Service of the Church: The Government of the World is for the Service of the Church.

Thus all the Appointments of Gospel-Duty and Worship, are settled by the Authority of Christ, and performed in his Name. 'Tis he is in the midst of them, when they are gathered together in his Name; and who gives his Spirit to all his Members to dwell in them, and abide with them for ever. And we must all appear before the Judgment-Seat of Christ; and he will judge the Secrets of Men, in the Day appointed, according to the Gospel.

And this is represented as the Effect of his Death, and the Reward of his Sufferings and Humiliation. He has purchased a Right to the fallen World, as well as purchased the Church, with his own Blood: For this End Christ both died and rose and revived, that He might be Lord both of the Quick and Dead: And because He humbled Himself, and became obedient to Death, therefore God also hath highly exalted him, and given him a Name above every Name. He is the only absolute and universal King.

Heb. i. 3.

Col. i. 17.

Rom. ix. 5.

Ephes. iv. 6.

— i. 22.

2 Cor. v. 10.

10.

Rom. xiv. 9.

Phil. ii. 8.

9.

King. And he must reign till he has put all Enemies under his Feet, and all things are subject unto him. The whole World will be brought under his Power, and every opposite Power will be conquer'd and broken: And then he will deliver up the Kingdom to God, even the Father, when he shall have put down all Rule, and Authority, and Power: And the Son also shall be subject to him who put all things under him, that God may be all in all. — 25. ^{I Cor. xv. 24.}

The mediatorial Kingdom will cease, or the Government of the World by a Mediator, when the Ends of it are fully attained. Perhaps the Administration will be eminently and immediately in the Hand of the Father, as it is now in the Hand of the Son, and who is also said to be All and in all. ^{Col. iii. 11.}

II. I shall consider briefly the Reasonableness of this Conclusion drawn from hence; That the Earth should rejoice, and the Isles be glad; i. e. make grateful Acknowledgements to God, yield a cheerful Subjection, and thankfully acquiesce in his Disposals. This will appear reasonable if we consider,

1. The common Benefits which all enjoy under his Government. We may use the Words of Tertullus to Felix in a higher Sense than he intended: Seeing that by thee we enjoy great Quietness, and very worthy Deeds are done by thy Providence, we accept it always, and in all Places with all Thankfulness. ^{Acts xxiv. 2.} We are the Creatures of his Power, and Monuments of his Mercy; spared by the Favour of his Patience, under great Provocations; and maintained at the Charge of his Goodness every Moment. He upholds our Souls in Life, which are forfeited into the Hands of his Justice; and provides daily Supplies of Good, for those who deserve to be stripped of every thing they have. There are many constant Expressions of a merciful Care to the meanest and worst of Men. The whole Earth is full of the

Goodness of the Lord, and his tender Mercies are over all his Works.

He offers a Pardon to Rebels upon the reasonable Terms of humble Submission, and is ready to be reconciled to Enemies, thro' the great Mediator, who throw down the Weapons of their Warfare, and accept the offered Grace. He overrules all Events to the Advantage of his faithful Servants, and makes the Afflictions and Sufferings of Life, *work together for their Good*: and yields them Protection and Deliverance, and many gracious Reliefs and Supports, in every Difficulty and Distress. Who is there in the Compass of Life, has not been saved from *so great a Death*; preserved by a gracious Providence, in the midst of an imminent Danger; raised from a threatening Sickness, snatched from impending Ruin, and rescued from unknown Accidents of Evil, by a secret Influence and invisible Hand? And should not all rejoice under so mild and benign a Government, who partake of the Benefits of it? And the *Eyes of all be up unto him*, with Thankfulness, as well as Desire, who *gives them their Food in due Season, and satisfies the Desires of all the Living*?

2. The great Blessing of good Government is from him. 'Tis by the Direction of this great Ruler, that any People have the Blessing of wise and righteous Rulers set over them, and enjoy the Advantages of a free and equal Government, and a mild and merciful Administration: For 'tis by Him that Kings reign, and Princes decree Justice; and the Shields of the Earth belong to God. 'Tis the greatest Blessing to Society to have their civil and religious Liberties secure and safe; the Rights which accrue by the Laws of Nature and our Country, or by the positive Law of God; when We can *sit under our Vine and our Figtree, and none make us afraid*; and worship God

Prov. viii.

15.

Psal. xlvii.

9.

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God in the Way we judge most agreeable to his Will, and most acceptable and pleasing to Him; and *under Kings and those in Authority lead quiet and peaceable Lives in all Godliness*, as *1 Tim. ii. 2.* well as *Honesty*.

God usually favours good Rulers with peculiar Blessings. The Prosperity of publick Affairs, and Victory over their Enemies, is by the Direction of Him who presides in all the Councils of Peace, and in the Field of Battle; who inspires the noble Sentiment and happy Hint, which proves so useful to the publick Good: Or turns the doubtful Scale with the lightest Touch of his Hand, and against all Likelihood and Appearance, makes it weigh down heavy, and fall with considerable Weight. What a prodigious Influence have wise and virtuous Rulers upon the Good of the whole Community, and how much are they capable of doing for the Benefit and Welfare of the World? And how reasonable is our Joy under so great an Effect of the Divine Government, when Civil Rulers prove a publick Blessing, and their Government bears a Resemblance of His, and carries in it visible Marks of Subjection and Dependence on Him.

3. He restrains the Power of *evil Rulers*. He is the *blessed and only Potentate, the King of Kings, and Lord of Lords*: The greatest earthly King, the most absolute Sovereign among Men, is a *Subject* to this great Ruler of the World. The *Kings and Judges* of the Earth are under the Obligation of his Law, and accountable at his Tribunal. They are required to pay him Homage, and fear his Wrath. Princes are God's *Vicegerents*, and they are *called Gods*: but He *stands in the Congregation of the Mighty, and rules among the Gods*: He is supreme Arbitrator in the Counsels of earthly Gods; and as our Lord told *Pilate*, *They have no Power*

Psal. lxxxii. 3.

John xix. 19. Power at all, but what is given them from above.

They act by his Permission, and are bounded by his Pleasure. They can do nothing without his Leave, and ought to do nothing but by his Authority. They act under Him, as a Deputy of a Province to a Sovereign Prince, who is never to exceed his Commission, or pervert the Design of his Institution. And the wise and righteous Ruler of the Earth, who never does any wrong Himself, can never be supposed to empower others, or to commission any who act under Him, to do so: for that would be to give them a Power against Himself, and in some sort above his own, that is, to do what He is not at liberty to do Himself.

And when they abuse their Power, and tyrannize over Men, are swelled with Pride and Ambition, or fired with Cruelty and Revenge; They are notwithstanding under his Check and Controul: and tho' He sometimes sees fit to use them as a Scourge in his Hand, and Instruments of his Providence in punishing a sinful People; He can easily depose them from their Thrones, and reduce them to the lowest State, and turn a mighty Monarch to graze with the Beasts of the Field; as he did by *Nebuchadnefer*. He can curb the Rage of an insolent Enemy, and commission an Angel to destroy a numerous Army in one Night, as He did by *Senacherib*: Spirit a Stripling to slay a Giant; as in the Case of *David* and *Goliath*: and can stain the Glory, and pour Contempt upon Princes in the midst of their Triumphs and Applause, and make them standing Monuments of terrible Severity to all Posterity, as he did by *Herod*.

We don't lie at the absolute Will of any Creature; and They can't do with Us what They please, who have the greatest Power over Us. And no Evil befalls us by their Means: no unrighteous

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righteous Severity, no Calamity or Suffering, without the Permission of the great Ruler of the World, or particular Direction from Him. And since He protects us from the Rage of earthly Powers, and often preserves in the midst of powerful Oppression; since They cannot hurt Us who are most disposed to do it, at their own Pleasure, but at His: We have great reason to rejoice that God governs the World, whoever rules over Us. Hereupon,

4. This renders his *Interest* safe, whatsoever Attempts are made against it. The Kingdom of God among Men will always be preserved while He reigns in the World. They must first *depose* and dethrone the Almighty, before they can destroy or overturn it. 'Tis often assaulted by powerful Enemies, *The Heathen rage, and the People imagine a vain thing; the Kings of the Earth set themselves, and the Rulers take counsel against the Lord, and against his Anointed:* The People and Princes of the Earth conspire together, there is a Union of Rage, and Power, and Counsel. But He who sitteth in the Heavens laughs at them, the Lord has them in derision: He speaks to them in his Wrath, and vexes them in his sore Displeasure: He confounds the whole Attempt by a scornful Smile, or an angry Word or Look. He who raises the Dead will deliver them from the greatest Pressure and Despair; when They have the Sentence of Death in themselves, and are forsaken of all Men. The Church is sometimes shook, like a Tree with a mighty Wind, and made to tremble: the Leaves and unsound Fruit may drop off; but it can never be torn up, or blown down. 'Tis fix'd upon a Rock, and the beating of the Winds and Waves can never make it fall. God is in the midst of her, she shall not be moved, God shall help her, and that right early.

Psal. ii. 1,

2.

2Cor. i. 9.

Psal. xli.

5.

Yea,

Yea, the Designs of their Enemies to root them out, have sometimes been the Means of their Preservation and Security. *Their* over-eager and furious Attempts have recoiled upon themselves, and tended to the Church's Establishment and Increase; as the *Israelites* the *more they were afflicted, the more they multiplied and grew*. The violent Shocks of Persecution and Oppression, have made it take the deeper root, and shoot up the higher. Numerous Converts to Christianity, a *living* Offspring, have sprung up out of the *Ashes* of the Dead; and the *Blood* of the Martyrs been the *Seed* of the Church.

We may set our Hearts at rest when they are ready to tremble for the *Ark of God*: while God reigns in the Earth, no Art or Force shall ever prevail: He will preserve his Church in being, and restore it, as We have reason to believe, from present Decays and Oppressions, to a greater Purity and Prosperity at length. And this may support our Faith, and feed our Joy, under the darkest Appearance of things at any time, and the greatest Apprehension of our Minds. I proceed now,

III. To apply what has been said to the present Occasion, and the Circumstances of the publick Affairs.

§. 1. Let us *contemplate* the Divine Government with particular respect to these Nations. This is proper to the Day and Occasion. Let us review the principal Instances of God's wise and merciful Care. I might take notice to this purpose of His early *visiting* us with the Light of the Gospel in our Gentile State: The antient *Britons*, the Inhabitants of this Island, were a wild and idolatrous People, without the Cultivation of Arts, or Religion; but by the Conquest of the Nation by *Julius Caesar*, and introducing Civility and

Portenta
diabolica
pene nu-
mero. *Æ-*
gyptiaca
vincentia.
Gild. Epist.
de Excid.
Brit.

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and Learning among them, the Way was prepared for planting the Gospel among us who lay so distant from *Judæa*, and separate from the rest of the World. And that it was first preach'd here by some of the Apostles, is expressly asserted by *Eusebius*; who says, They preached in the remotest Cities and Countries, and then adds, *ἐν ταῖς ἡγεμονικαῖς Βελαρρινῶν νήσοις*, to those which are called the British Isles. And a great deal is said by a very Learned Person to render it probable, That it was by the Apostle *Paul*, in his Travels from Spain *. And *Tertullian*, who flourished in the Time of the Emperor *Severus*, about the Year 210, says, That the Kingdom and Name of Christ was every where believed and worshipped among them. And speaking of the antient *Picts*, who never submitted to the Roman Power, and retained their own Manners and Liberties; he says, They who could not be subdued by the Romans, did nevertheless become subject to Christ †.

Cambd. Britan-
nia.

Euseb.
Demonst.
Evang.
l. 3. c. 7.

Still.
Orig. Brit.
B. I. p. 39.

'Tis very observable, That *Lucius* a British King, who lived, as is supposed, in the Reign of *Mar. Aurelius* about 176, embraced the Christian Religion: and *Constantine* the Great, so renown'd in the History of the Church, who turned the Tide of the whole World, and enfranchised Christianity thro' the Roman Empire; was born in

Bede Hist.
l. 1. c. 4.

Usserii
Antiq.
Brit. Orig.
c. 3, & 8.

* Clem. Roman. Epist. ad Corin. p. 8. says, St. Paul preached Righteousness thro' the whole World, and went *ἐν τῇ ῥίμῃ τοῦ Δύτου*, to the utmost Bounds of the West; which most probably signifies Britain.

† Britannici intra Oceani sui ambitum conclusi—Christi autem regnum & nomen ubique porrigitur, ubique creditur, ab omnibus gentibus supra enumeratis colitur, ubique regnat, ubique adoratur—omnibus æqualis, omnibus rex, omnibus judex, omnibus Deus & Dominus est. *Tertul. cont. Judæos*, c. 7. Hispaniarum omnes termini, & Galliarum diversæ nationes, & Britannorum inaccessa Romanis loca, Christo vero subdita. *Ibid.*

D

Britain,

Britain, and proclaimed Emperor by the *Roman Army*, when his Father *Constantius* died at *York*, about the Year 307 *. It was a great Honour to this Island to give Birth to the first Christian King, and the first Christian Emperor, who ever was in the World.

The Kingdom was conquered by the *Saxons* about 450, who were invited over to assist the *Britons* against the Incurſions of the *Picts*; and divided it into a *Heptarchy*, or seven leſſer Kingdoms; and were converted to Chriſtianity by *Auſtine* the Monk: And then by the *Danes*, who invaded *England* under *Canutus* about the Year 800, in the Reign of *Egbert* † the firſt King of the whole Iſland: And afterwards by the *Normans* under *William* the Conqueror about 1066, who pretended a Donation from *Edward* the Confeſſor, and brought in a great Alteration of the former Purity and Simplicity of Religion. This introduced a *Mixture* of Customs and Manners, as well as Language, which yet appears in our ancient Laws; but as a great Antiquary obſerves, We gained conſiderable Advantages, and were brought in ſeveral reſpects, into a happier Condition than ever our Anceſtors enjoyed, or We could have been capable of otherwiſe. In the Year 1154, *Henry* the Second, ſirnamed *Plantagenet*, Son of *Geofry* Duke of *Anjou*, and of *Maud* the Empreſs, (who was deſcended from *Malcolm*

By Lloyd
Hiſt. of
the Go-
vernment in
Great
Brit.

* O fortunata & nunc omnibus beator terris Britannia, quæ Conſtantinum Cæſarem prima vidifti.—Liberravit pater Conſtantius Britannias ſervitute, tu etiam nobiles, illic oriendo, feciſti. *Eumen. Rhetor. Paneg. 9 & 5.*

Conſtantius vir egregius, & præſtantiffimi civilitatis—obiit in Britannia, Eboraci, principatus anno tertio-decimo. Conſtantine—in Britannia creatus eſt Imperator, & in locum patris exoptatiſſimus moderator acceſſit. *Eutrop. Hiſt. l. 10. Vid. & Euſeb. de Vita Conſt. lib. 1. c. 22.*

† He firſt gave the Name Engeland, q.d. Angels Land.

King

King of Scotland, and Edgar Ethelin the famous Saxon) restored the Line of the old English Saxons; from this Noble and Powerful Prince is descended the present Royal Family.

When the World was brought under the Romish Yoke, and lay so many Centuries in Darkness and Corruption; 'tis very remarkable, That there were greater Remains of Civil Liberty, and greater Struggles for it, in the English Nation, than in any Place which submitted to the Papal Usurpation; of which the famous Statute of Mortmain in 1279, which limited Mens Liberality to Monasteries, and that of Præmunire about 1393, which destroyed the Pope's Encroachment upon the Crown of England, in disposing Ecclesiastical Benefices; were the most considerable. And there were early Attempts to reform the Fuller's Corruptions of Religion, which had a considerable Church-effect. Wickliff flourished about the Year Hist. B. 3, 1357, and wrote several learned Books with great & freedom, against the gross Corruptions of the Times, and had great Multitudes of Followers, not only among the common People, but the Learned and Noble. And about the Year 1405, in the Reign of Henry the Fourth, a Law was made to burn the Lollards*, so the Followers of Wickliff were then called, and prevent the great Increase of them. The Houses of York and Lancaster, after so much bloody Dissension for many Years together, were united in the Person of Henry the Seventh, about 1487. And Tindal's Translation of the Bible first into English, appeared about 1536, by which many were enlightened, and prepared for farther Reformation.

* Probably a Nick-Name from the word Lolium, which signifies Tares or Weeds among Corn.

When the Light of the Gospel began to break out in some Parts of *Germany* and *France*; it was quickly embraced in this *Island*, with the Concurrence of the Civil Powers, and Men of principal Learning and Note, in the Reign of *Henry VIII*: And whatsoever Mixtures there were in the Views of that Prince, it cannot be denied that he was however a fit Instrument of Providence to break the Ice in so difficult an Undertaking, and, as was wittily said of *Luther*, to be the *Postilion* of the Reformation. It was improved and settled by the Laws of the Land, in the Reign of *Edward the Sixth*, the *English Josiab*; and 'tis equally wonderful, That so great an Advance was made in reforming so corrupt a State of things, in so short a time, and under all the Disadvantage of present Circumstances; and that it should be carry'd no farther in so long a Tract of Time since, and the first *Essay* of so great a Design under so much Darkeness and Discouragement, should come to be thought a perfect *Model*, and a Standard to all Posterity.

And nothing is more remarkable in the Course of God's dealing with the Nation, than His eminent *Appearances* in every Reign to preserve the Protestant Religion and Civil Liberty, against the restless Attempts of our Popish Adversaries. The bloody Reign of Queen *Mary* almost crush'd the infant Reformation, and stifled it in the Birth. When the Streets were filled with Fires, and stained with Protestant Blood; and many of each Sex, and every Age and Condition of Life; some of the most Learned and Pious, the most Antient and Venerable Personages; innocent of any Pretence of Crime, but only in the Matter of their God, were cast into the fiery Furnace, and sa-

Fox's Ec-
cles. Hist. *Latimer* foretold, which has never been extin-
guished since; and fixed a Hatred of Popery in
the

the Minds of *Englishmen*, who are naturally brave, but averſe to Cruelty. But for his *Elect Sake* God ſhortened thoſe Days. Many *Exiles* returned from ſeveral Parts abroad, in the Reign of Queen *Elizabeth*, with great Affection to thoſe by whom they had been ſo kindly received, and heartily diſpoſed to a farther Reformation: but the Zeal of the Popiſh Party, in thoſe days, and the Stiffneſs of the Queen, prevailed. And the preſent Eccleſiaſtical Conſtitution came to be ſettled in the famous Convocation of 1562, by a ſingle Vote among the Proxies, againſt a Majority of Eight who were preſent, and had heard the De-
Burnet's
Hiſt. of
the Re-
form. Vol.
III. B. 6.
p. 303.

bates. The bold and open Attempt, beſides many ſecret Plots and Contrivances to embroil her Affairs, and deſtroy her Life; was the *Spaniſh Invaſion*: a Deſign formed by the united Counſel and Strength of the Popiſh Party, carried on with incredible Dexterity, immense Expence, and daring Confidence of Succeſs; but was timely diſcover'd by the unparalleled Vigilance of the Queen's Miniſters, and ſcattered and deſtroyed by the Bravery of her Fleet.

In the Beginning of the next Reign appeared the *Powder-Plot*, which whoſoever were concerned in the Contrivance, was owned and countenanced by the Papiſts, and agreeable to their avowed Principles: A Deſign to deſtroy the whole Conſtitution at a Blow, and cut off the Neck of the Nation at one Stroke, was remarkably diſcovered and prevented. In this Reign the Proteſtant Religion received a conſiderable Strength, by the Union of the two Kingdoms under One Head; and the more Correct *Translation* of the Bible, which is ſtill in uſe; tho the fearful and temporizing Humour of that Prince, gave great Advantages in ſeveral other Reſpects, to the Papiſts, and laid the Foundation of the after Calamities of the next Reign. Of that I ſhall only ſay: The impolitick

The Divine Government

Favour shewed the Papists by the Court, and the bold *Invasions* of the Civil Rights, enflamed the Nation, and threw it into Convulsions; and led on to a Civil War, and General Confusion. On the other hand, the *Severities* exercised towards the Puritans, drove many of them to seek a Settlement in the Deserts of *America*; which has proved, by an over-ruling Providence, a considerable Advantage to the Crown of *England*, a Means of spreading the Gospel among the *Indians*, and in less than a Century, from a small Handful, became a trading and powerful Nation.

The *Restoration* recovered the legal Government and ancient Constitution, but introduced a general Debauchery and Corruption of Manners; and was followed with the remarkable Judgments of Plague and Fire, an unnatural War with our Protestant Neighbours, and violent Severities to Protestant Dissenters; who yet had bore so great a Share in it. And throughout this Reign there were frequent Alarms of publick Danger, and perpetual Struggles for publick Liberty.

The open Design of bringing in Popery in the next Reign, which had been secretly favoured so long before; prepared the Way for the glorious *Revolution*, which was one of the wonderful Works of Providence in the present Age, and will be so accounted by impartial Posterity. When all Law and Property were set aside by a dispensing Power, and illegal Commissions; and the whole Power of the Nation was in the Hands of professed Enemies; when there were great *Thoughts of Heart* every where, and no visible Way of Relief: God spirited a wise and brave Prince for the hazardous Undertaking, and crowned it with almost miraculous Success; and all Orders of Men among us, the Voice of the whole Nation, proclaimed the Mercy of the Deliverance, who remembered the Danger, and
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were Witnesses of the Facts; tho' many are risen up since, misled by false Principles, or sower'd with unreasonable Prejudice, who are taught to slight and revile it. In this Reign there were many remarkable Victories and Successes, by the indefatigable Diligence and matchless Bravery of that glorious Prince, who sacrificed his Ease and Health to the publick Safety; and closed his Life with settling the *Succession* in the Protestant Line.

The following Reign was distinguished for several Years by a Series of wise Management, and extraordinary Events. Our *Counsels* were never conducted with greater Skill and Fidelity; nor our *Armies* with greater Honour and Success. The *Queen* thought it a principal Glory of her Reign, that the two Kingdoms before united under one *Head*, were *incorporated* into one *Kingdom*. And tho' a *perfidious* Design appeared to have been formed to set aside the Protestant Succession, yet we have lived to see it take place, and behold a Prince upon the Throne, of great Experience in Government, and Firmness of Mind; who has always expressed an equal Regard to all his Subjects; and professes to have nothing more at Heart than his Peoples Welfare: and by the Wisdom of his Counsels, and his Interest and Reputation every where abroad, is like to accomplish a greater Work, than ever was performed by a *British* Monarch; to bring all *Europe* into Alliance, and settle a general Peace. And the *God of Peace* give us *Peace* among ourselves, by all means: and make us wise to know in this our Day, the things which belong to our common *Peace*.

I have given this short Sketch of the principal *Turns* of Providence towards the Nation, as so many Instances of his wise and gracious Government

ment over us, and the Reason of our rejoicing in him. Hereupon,

§. 2. Let us of this Nation *rejoice and be glad*. Let us join with the Earth and Multitude of Isles, and bear our Part of the universal Joy, who have so very special and particular Reason for it. And here I cannot but interrupt the Exercise of our Joy, (I hope there is no need of it here) with Remonstrance and Complaint of the unsuitable Temper of some among us: Give me leave to expostulate the Matter a moment. Does this become the Subjects of the *Divine Government*, who believe all things are under the wisest Direction to the highest End? Do we consider the *Lord reigns*, when we murmur and repine? How ill does a froward impatient Spirit agree with the *Faith* of the Divine Government, or the Joy which is our Duty upon that account? Is this suitable to our Duty to our *Civil Rulers*, to whom we owe, by the Divine Law, both Honour and Subjection; and who, whatsoever Mistake was committed in the *unhappy Scheme*, bore no Part in it but what was agreeable to our Constitution, and in Concurrence with the whole Legislature, and have since seen reason to disclaim *any Concern in the wicked Management*. Is it wise and reasonable to complain under a present Inconvenience, who enjoy so many Blessings under his Majesty's Reign: and overlook all the Advantages of Liberty and Peace, for a single, tho' great Disaster in our Affairs? Yea, is it righteous and *just* to throw the Blame upon a Government, which ought to be charged only, upon the wicked *Contrivers*, and our own Rashness and Credulity, or Covetousness and Ambition: and how few stand clear of the Imputation, upon a serious Review? The Cunning of a Few, and a general Infatuation, concurred to bring a common Calamity: And tho' I pretend

tend not to justify or excuse either the Wickedness or Mistake of any ; and have all the Tenderness in the World, to the general Mischief and Distress of particular Persons : yet I would earnestly entreat all the *Friends of Liberty*, who live and breathe upon this Principle, and upon which all their other Blessings subsist ; to consider seriously, how well it becomes them, and how consistent it is with common Prudence, to give Umbrage and Disgust to those who are so well disposed to favour it, and have it so much in their Power to do otherwise.

Should any of Us, who the other Day thought We had the greatest Reason to rejoice upon these Occasions, I say not, be without just Concern for our great Calamity ; but suffer our Affection to cool to the present Government, or our Zeal for the publick Interest ? Is this the Way to retrieve our Loss, or amend our Affairs ? And when we consider the *Abounding of Iniquity*, and *Decay of Love* among ourselves ; the Distresses of our Neighbours, and the *Judgments which are abroad in the Earth* ; have we not reason to fear a sorer Calamity than any we feel at present ? And how awfully concerned should every one be, not to contribute to the common Guilt, and by our Unworthiness and Follies, hasten and help forward so dreadful a Desolation ?

But how should we shew our Joy upon such a Ground and Occasion as this ? Briefly ; by suitable *Apprehensions* of the glorious Greatness, and sovereign Dominion of the Divine Majesty ; and solemn Acknowledgments of his daily Mercies and wonderful Works. Let our *Praises* rise up to the first Author and Cause, whoever are the Instruments and Means ; and fix and terminate in God. How should we *value* the inestimable Privileges preserved to us by so long a Series of wonderful Mercies ! Let every Soul be *subject to*

the highest Power : pay your Homage and Obedience to Him by a ready Observance of his Laws and Appointments ; and a chearful Submission to his wise and righteous Disposals. Let us kiss
Psal.ii.12. the Son, by whom He governs the World, and whom all the Angels of God worship, lest He be angry, and we perish from the way. Rejoice before him with trembling : with Reverence of his Great-
Psal.xcix. ness, and Fear of his Displeasure. The Lord
1. reigneth, let the Earth tremble ; and while his
Isa. xxvi. Judgments are abroad in the Earth, let the Inhabi-
9. tants thereof learn Righteousness.

Let our Subjection to God appear in all the Instances of a peaceable Respect to our Civil Rulers, who are set over us by the great Ruler of the World, by so extraordinary an Interposure of his Providence, and with so many Marks of distinguishing Regard. Let it encourage our Trust in God in all the Dangers and Troubles of Life ; and make us resign our Interests and Concerns to Him who reigns in the Earth, and has the Disposal of all things. Be careful of proper Duty, and leave Events to God. Let God alone to govern the World, in the greatest Difficulty and Discouragement, without any secret Distrust, or uneasy Fear, or impatient Complaint : For all is in a wise and powerful Hand, which will take care of his own Interest, and knows best what is most for his Glory.

To conclude ; Let us maintain *Brotherly Love*, and consider our selves as the *common Subjects* of the great Ruler of the World, as well as *Fellow-Subjects* of the same earthly Sovereign : As far as possible live peaceably with all Men : seek Peace and pursue it : Follow Peace with all Men and Holiness, without both which, no Man shall see the Lord. Let us love our *Christian Brethren*, who are *Fellow-Members* of the same *Body*, and of the same *Head* ; who share in the same Pri-

Privileges with ourselves, and are Heirs of the same Glory. Let us remember them who are in Straits, in the midst of our Fulness; and while we rejoice in the Sense of publick Blessings, and receive daily Mercy from God, be always forward to remember the Poor: To do good and communicate forget not, for with such Sacrifice God is well pleased.

F I N I S



Errat. P. 10. l. 1. for the r. this.

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